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Mr. President:

The giving of a formal lecture on education, even before a society organized to promote it, is to say the least a hazardous undertaking. Decidedly the popular demand now-a-days is that the lecturer should be racy rather than rigorous, and your average audience can be propitiated only by tickling its fancy, stimulating its ideas gently, and exciting its emotions to the clapping and cacchinating

Mundane Matters. Comparative
good, always decreasing by inert-
ness, or increasing by continual
conquest is ours, but Supreme
good beneath the skies is a creat-
ure of fancy, which if it could be
reduced to fact, would reduce us
to a state of perpetual stagnation.
All human good is finite, rising
from earth with infinite degrees
of altitude, but with no accessible
acme, while Supreme good belongs
to the infinite and is found only
in God. I am glad that it is so.
I see clearly the wisdom and
grandeur of the entire system - It

is a perpetual incentive to perpetual progress.

From this system it follows that when any enterprise, small or great, whose purpose is to supply the wants of man, attains to an imaginary completeness of products, beyond which seemingly no skill, ingenuity, or research, can go it attains also a condition which naturally produces sluggishness and precedes decay. Under this system it follows too, that in every department of human activity, no matter what degree of advancement it has already made,

A ceaseless eagerness for better means,
better methods, and more light,
and an unyielding endeavor to
realize and utilize them when
found, is a normal and natural
state - a state of unlimited
growth, and consequently of per-
manent health. Moreover if no
great human interest, whether
in art, science, government, re-
ligion, or industry, has ever reach-
ed, or ever can reach all that is
good or beautiful or true in its
particular field, then it results
that each of these is either in the
condition ^{of healthy progress or} of sickly decay or in

the condition of immobility, in which its main employment is a serene contemplation of its own imaginary perfections. And looking out upon the world and backward through its history we find that it is even so. An intelligent glance at the whole area of human achievement will teach us a valuable lesson.

On the whole the world progresses. The sum total of its resources, material and mental, are greater now than at any earlier date, but its grand divisions do not march on abreast.

Here, by sudden onslaught, there, by siege and slow approaches, and there again by sustained and regular invasion, it adds territory after territory to the domains of science, and industry, and art. But some of her ^{its} noblest resources hang on the rear, fearful that their armor may be tarnished, and their banners tattered, by the rough collision of aggressive warfare. Others have long since gone into camp, believing that all the trophies that are worth the winning, have been already won.

Thus, to drop the

figure, the great masters of painting in the olden time, are the masters still in Modern art. Architecture looks backward for its models to the Grecian Temple, and the Gothic Cathedral, of the Middle ages. Homer towers above the whole array of Modern poets. Of the legion of living orators, not one has reached the full stature of Demosthenes, and every living Dramatist bows, with a pupil's veneration, to the great dramatist of three hundred years ago. And ^{wholly} all these gaze backward with reverent eyes upon the past. Indus-

try rises from the degradation
and torpor of centuries, is trans-
formed from the demon of drea-
gery, into the angel of intelligent
labor, and goes forth conquering
and to conquer. And who does
not see that the underlying forces,
by whose impulse she has wrought
her marvels, are the material sci-
ences. And of the whole cata-
logue of material sciences, not
one looks back to antiquity
for its models, or its masters.
Unlike literature, and poetry,
and painting, these sciences
are the creatures of modern

thinking, and modern experiment. As the creatures of modern thought, they indicate unerringly its peculiar tendencies. They measure its progress, and they will inevitably give shape to its culture. Dealing with the wide variety of objects with which he comes daily in contact, their whole scope and purpose is man's well being. They feed him with better food, and clothe him with warmer fabrics. They give relief to his pains, and neutralize the pestilence that stalketh by Monday.

They guide the efforts of the hand,
 bring salvation to the human
 muscle, and preside over every
 process by which dead mold is
 turned into marketable product.
 They leap barriers, tunnel moun-
 tains, light cities, span conti-
 nents, wrest from the earth
 her mineral treasures, and u-
 tilize them in the arts of life,
 read the dim history written
 upon the out-cropping strata
 back even to ^{the earth's} her nebulous origin,
 and give to man the mastery of
 those forces which would other-
 wise destroy him. With a pow-

erful incentive they have hasten-
ed, may even reversed those typical
events, that once marked in long
intervals, the progress of Nations.
Learning no longer waits for
material prosperity, but precedes
and produces it. The rail-road,
for instance, does not follow
but leads Civilization. The
Cottage of the first settler, the
School house, the Church, and
the College, devoted to the teach-
ing of industrial science, stand
where the plow has hardly yet
broken the virgin soil. The eras
of Toil and Culture once separa-

ted by a century are blended into one. Learning and labor, bridging the chasm that lay between them, have joined hands, each giving aid and dignity to the other. The Sciences, whose development has accomplished these ^{marvels} ~~acres~~, are answering the ends of a universal philanthropy, and their claims on the attention of the student, apart from their value as stimulants to thought, rest on the basis of a broad and solid utility.

Having taken a quick glance at the chief



agencies of civilization, let us ask
 how liberal education has stood
 related to these, in their varying
 degrees of advancement. Has
 liberal education kept abreast
 with the times? Has it halted
 with ancient literature, or
 marched on ^{with} modern science?
 Has it looked ^{wholly} backward to the
 dead past for method and ma-
 terial, or has it gathered its ma-
 terial and methods in just meas-
 ure from whatever is finished
 and perfect in the whole range
 of human knowledge, and brought
 them into harmony with the in-

tense activities of the living pres-
 ent. While civilization was put-
 ting on new forms, and conse-
 quently developing new wants,
 did higher education still cling
 to its time honored dogmas, and
 worship its moss covered idols,
 or did it sympathize with
 every genuine forward move-
 ment, and help to crown every
 true struggle with victory?
These are grave questions - ques-
 tions of vital moment. They con-
 cern the spirit and status, past
 and present, of a great funda-
 mental enterprise. Let them be

settled in all candor by history,
and by a careful survey on
the one hand of the whole area
of human activities, and on
the other of the catalogue of
studies adopted in higher insti-
tutions of learning all the world
over.

Certainly he who in con-
vassing these matters shall de-
clare, that an exclusively
classical culture, cut after the
most antiquated pattern, is
therefore worthless, betrays a fa-
tal ignorance of the fact, that
genuine scholarship, whether in

Literature or Science, ancient or modern, is a jewel of priceless value, while on the other hand the man who affirms that the ancient Classics are the sole panacea for intellectual ills, and that genuine scholarship can have no other basis, takes a position equally illiberal - a position that he cannot maintain. The question is not as to the absolute value of every scholastic acquirement. It is not even the comparative worth of the various branches of knowledge. Every attainment in art,

Science, or literature, old or new,
 is of inexpressible value, when
 compared to absolute ignorance.
 The simple question is how, in
 the brief portion of human
 life allotted to scholastic train-
 ing, to make just the acqui-
 sitions which will be most availa-
 ble in the duties that the future
 will surely bring, and in the
 employments that belong to our
 chosen vocation. And this one
 question is of such ^{vital mo-}transcendent
~~importance~~ ^{ment} as to adjourn the
 discussion of the comparative
 effects of classical and scientif-

ic knowledge on general culture. It declares rather that general culture, amid the wear and tear of our daily work, is to be estimated not by the mere possession, but by its actual outcome.

But withdrawing our attention for the time from this aspect of our subject, let us direct it upon another. The old system of higher education, derived its material and drew its inspiration, from the classical era of Greece and Rome. Let us not wound the habitual rev-

erence with which many regard
these venerable literatures - I
hasten to confess, that they had
for me in my college course, an
irresistible fascination, and
that my earliest and highest
ambition was to master those
finished authors, whose thought
was clothed in the elevated dic-
tion of the old classic period -
I hasten to confess the salutary
influence they exerted on my
habits of study and thought -
But no harmony of structure,
or softness of periods, no per-
fection in the whole machinery

of expression, no peculiar culture which they tend to confer, should ever shield their ancient tongues, from the severest questioning, as to their degree of adaptation to meet a large share of the modern intellectual wants.

(Step) * In the regular College course, they held the place of honor for many centuries. More than one half of the six years devoted, in this country, to higher general education, was given up to their acquisition. Thousands of learned men of many generations yielded to the

Classical Scheme a traditional
 deference, that bordered on su-
 perstition. Many of the finest
 minds of the present day got
 their first intellectual bent, in
 mastering the syntax, and bal-
 ancing the synonyms, of Latin
 and Greek. Now these facts are,
 to say the least, presumptions
 in favor of the classical system.
 Their character and weight
 compel respect. The absolute
 value of the ancient classics
 as incentives to certain lines of
 intellectual activity ^{is beyond all question} and ~~and~~
 its fitness for all lines of intellect.

nal employment admits of serious question. In this brief and busy life, the merest fraction of which can be given to scholastic preparation for future activity, will not the group of studies which bear directly upon those duties, civil, social, and moral, which every man must meet, and those occupations which every man may choose, bestow a discipline of highest value, simply on the ground of its superior availability? And should not all studies, classical and scientific, take their

rank, according to their degree of their effectiveness in fitting the student for the things, both general and special, with which his coming life will bring him into inevitable contact. To these queries I am giving no solitary utterance. While it is conceded everywhere, that a knowledge of one or both these languages is an indispensable antecedent to certain studies, and to a perfect mastery of the tongue we speak, it is affirmed as widely, that such knowledge is gained by

Multitudes, at a sacrifice of the branches which underlie the special work of a vocation, otherwise most suitable, or that the ascendancy of the old classical system, drains the country of its best material, and sends it surging into the cities, to swell the ranks of professions already overcrowded. That the old liberal education (so called) forces the youth into lines of life work, without regard to the question of his adaptation therefor. That if, for example, the farmer's son enters a

College where the Old Course pre-
vails, it is foreordained and shall
surely come to pass, that he shall
go in at the hopper a country lad,
and come out at the spout an
embryo lawyer, doctor or divine.
That the Old Classical Mill, fed by
the choicest material from the ru-
ral districts, has kept up its grind-
ing until the grist is too large for
the wants of the world. Now hav-
ing a filial affection for the Old
Mill, I would not have the grinders
cease they are few, nor the sound of
the grinding become low. I would
not have the music of its machinery

silenced, nor the quantity of its
superfine product reduced to
zero. I would simply have it, with
all other products, adjusted to the
level of a rational outside de-
mand. so that it should not
force the market, but steadily sup-
ply the necessities of home con-
sumption. There is in truth a
growing and emphatic com-
plaint, that while the classics
give special fitness for the profes-
sions which are based, so to speak,
on language, they give special in-
fitness for the employment to which
Nature brings, and all the great

industries on which the welfare of
 the world so largely depends. That
 the school girl glean from her Vir-
 gil and kindred studies, no gen-
 uine training for the solemn res-
 ponsibilities of wifehood and mother-
 hood, which in the order of nature
 lie before her. That the knowledge
 applied in life's most serious duties
 should be mastered first, and the
 graces of culture subsequently
 gained. That no son of the me-
 chanic, graduates from the
 classical course, to plan better
 buildings than his father. No
 son of the merchant or the bank-

er, comes home to vitalize the business by a deeper skill, or a wider business grasp. That his education, the more thorough it is, yet the more disqualifies him for the management of the farm, the workshop, or the counting room. Nay the more surely drives him away from these, into one of the honored professions, for which he may have no natural fitness. It is not a question with the outside world, of the comparative value of the discipline gained from the classics on the one hand, and that gained from the

Natural Sciences on the other.
 It is rather, that the old system
 educated men continually
 away from the great industries,
 where the really scientific work-
 ers are few, into the professions,
 where the learned workers are
 many, ^{and} so threw the grandest
 interests of society out of balance,
~~that~~ ^{and} threw itself in a manner
 out of joint with the times.
 And this state of things has,
 of late, set a goodly number of
 sensible practical people to
 thinking, and to asking the
 question "Why should there

things be so?" And this question, having been once raised, shows an obstinate determination not to be squelched. It will not down. It has got itself asked all over the civilized world - From the Baltic to the Black Sea - from the snows of Northern Russia, to the sunny plains of Italy - from the land of the Troubadours, to the land of the Britons, where ancient-learning has intrenched itself behind walls which are mossy with the lapse of centuries - from the pines of Maine to the

plains of Texas - from frozen
 Canada to fertile Kansas, from
 all corners and quarters where
 men think logically, feel deeply
 and act promptly, these ques-
 tions have found a simulta-
 neous utterance. "Why should
 you study that which is a
 thing apart from actual life,
 and why should not the boy
 learn first and most firmly,
 what the man must practice?
 And the answers to these questions
 have taken the form of solid walls
 and new institutions, with new
 modes of government, new educa-

Ironical Maxims, and new Courses
of study, wherein the lost balance
of literature and the Modern
Sciences is fully restored. In
those states, where the virgin
soil is deepest, the breezes of
heaven freshest, and heads and
hearts are freest from the prej-
udice and pride of antiquity,
have these answers found the
readiest sympathy, and crys-
tallized most successfully and
solidly into institutions, where
the new theory has already at-
tested its value in practice.

B3



But let us set forth the

this new education in a stronger
 light; and give to it if we are able
 a little more sharpness of outline.
 In the first place, as to its purpose.
 The old education seeks to elevate
 the professions — the new educa-
 tion strives to help the industries.
 The old education withdraws
 learning to venerable walls,
 where she is surrounded by the
 ceremonies and sanctities of
 older time. In the new educa-
 tion she emerges from mystic
 halls, puts on the white drapery
 of science, comes forth into the
 open air, and the broad sun-

light, reveals to her loving pupils
the secrets of Nature, teaches how
lightning is utilized, how ores
are mined and reduced, how
rivers are bridged, and mountains
tunneled, how plants grow,
how marshes are drained, and
worn out soils fertilized, teaches
how fruits, and cereals, and do-
mestic animals, may be im-
proved, how every article of
food and fabric can be pro-
duced with the least possible
waste of muscle and material -
in short takes the laborer by the
hand - the laborer once crip-

pled by ignorance, and lifts him up with the loving injunction "I say unto thee arise" - Such is the purpose of the new education, philanthropic, practical, helpful to all.

But there is another question respecting the new education equally vital in determining its value - "What is its effect on character?" "While it gives to students a special preparation for their allotted work, does it make men - men intellectually broad shouldered and deep chested - men quick

in expedients, ready in emergencies. Trained to affairs. Deserving of public trusts. Men of weight and influence and foresight. Men that are not for sale?" If the new education, though it makes millions of experts, fail in a matter so important as this, the failure is surely a fatal one. But it does not fail. Its great underlying law is, that youth shall study what maturity shall practice, and this maxim covers not merely the handicrafts, but the whole area of

Human activities, intellectual, moral, and material. If the youth has decided to become an architect for instance, does he need to be told that he will not thereby escape being a citizen as well? And just as a knowledge of the various architectural orders and styles, a mastery of the principles of descriptive geometry, and practice in architectural drafting, is essential to the successful architect, so the mastery of ^{mental} moral philosophy, of social science, of political economy

and Constitutional Law, are essential to becoming actively and passively a Model Citizen. And these are the studies, which when fully grasped and applied in practice, give a man weight, and influence, and foresight - studies which round him out, into the proportion and symmetry of a genuine manhood. How can one better learn to be ready in emergencies, than by studying the principles from which emergencies take their rise, and how can one be trained to affairs better, than

by a mastery of the laws that underlie affairs. The old education, though conferring finished Scholarship in special directions, seems never to have accepted these logical conclusions. It prescribes studies for the discipline they bring, and affirms that their use is an incidental and a comparatively unimportant result. The new education prescribes studies for their actual uses, and declares that discipline is an incidental but sure result. The old asserts

that Culture is gained from the particular matter studied. The New replies that Culture comes largely, not from the matter studied, but from the manner of studying it, and that earnestness of effort only, will begot intellectual growth. The old education, to illustrate things mental by things material, would prepare the tyro for swimming, by giving him a muscular drill out of water, so perfect and well balanced, that if by accident he fell into water, it

might be expected he would
 swim anyhow. The new edu-
 cation puts the tyro into water,
 gives him all needed instruction
 and help, declaring that the
 best preparation for the art
 of swimming, is found in the
 act of swimming, and that
 the act, if frequently and
 strenuously repeated, imparts
 muscular vigor also. The old
 system educates him to be,
 and infers that the power
to do, and to suffer, will fol-
 low. The new education edu-
 cates him to do, and to suffer.

Many like Murray's English verb is destined by this world to -

Some this idea has been received with a hearty and spontaneous welcome. To some it has gained access by the slow approaches of a regular siege. By others it has been summarily repulsed, and others again have contemplated it with a sort of blank bewilderment that is very amusing to behold. Our Academies, preparatory and high schools, had indeed worked out the problem even before it had been reduced to formal statement. ^{skip} | Overlin, long ago erected her walls on the corner stone of Universal education.

of Education without distinction
of gender, race, color, or condition,
and to say the very least she has
pursued the even tenor of her ways,
without social or moral disaster.

Cornell University,
soon perceived that her scheme
~~of~~ offering facilities for univer-
sal education, involved the
admission of women as a logical
sequence. But before she could
venture on a step so novel in
that latitude to enterprises so
large, she sent forth wise men,
to enquire diligently in whatever
localities the idea had found

birds and growth, whether it
were a demon of darkness, or an
angel of light, and these wise
men, returning from a tour of ex-
tended inspection, set forth in
the musical cadences of a beau-
tiful report (what the practical
world already knew) namely, that
co-education of the sexes was get-
ting on famously well, and what
was more remarkable still the bal-
ance of scholarship was on the
woman's side. And so co-educa-
tion became a settled feature in
the Cornell programme thereafter.
But Harvard could

not so easily overcome her back-
-sides proclivities. Consulting her
venerable precedents, rather than
the vital interests of Society, she
still declares that liberal culture
of the first water can be found
only in sexual isolation - that
the sexes, though evidently de-
signed by Nature to live together,
should prepare for living together
by being educated rigidly a-
part. and she strengthens this
position by declaring through
her president, that women must
not cross her threshold as a
student, because the mind

of the average woman, differs from the mind of the average man, more than the minds of men differ from each other. From what wide comparison of particular instances, this conclusion is reached and precisely wherein this difference consists, it is impossible to say. Probably the remark of the great American journalist, will meet such a statement as well as any. When asked once whether in his opinion man on the whole was superior to woman, he replied "that depends very much

on who the man is."

Fifteen years ago, Michigan University having her placid waters disturbed by the breezes of public opinion on this very subject, pondered upon it long and anxiously. Finally as a means of exercising the dreadful spectre, instead of inspecting the State Normal School, wherein were assembled four hundred students of both sexes, only ten miles away, she sent letters of inquiry to the more distant unisexual colleges, whose practice had al-

ready declared, that in matters
of high intellectual import
"it was good for man to be alone".
And the answers, full of ter-
rible predictions and gloomy
forebodings, were read with
blanched lips and the spectre
put to rest for a decade longer.
Then, when public sentiment
brought its battering ram to
bear ^{once more} upon her barred and bolt-
ed doors, she yielded and ad-
mitted with a flourish of news-
paper trumpets half a dozen
daring females, whereupon the
philanthropists rejoiced

~~xxx~~ over one big dinner that
 repented, more than over the
 ninety and nine, all through the
 nest, that went not astray.

But gathering up the
 fringes of this discourse, let us
 close with a cursory survey of
 the criteria, whereby a great insti-
 tution of learning, which aspires
 to supply all the wants of the times
 and the state should adjust
 and balance its courses of study.
 After what has been said, you will
 not be startled, when I add that
 we may safely eliminate from
 such a survey, one source of perpet-

ual perplexity, namely, what peculiar effect, aside from its practical uses, has each study on intellectual discipline? I say we may eliminate this question wholly, because intellectual discipline does not spring from this or that kind of knowledge, but rather from this or that kind of effort. It does not arise so much from the matter studied, as from the manner of studying. It depends not so much on the what, as the how. It is not the anvil that gives brown to the arm of the blacksmith,

but the hardness and power of
 his muscle, comes from the tension
 of oft-repeated blows. It is not
 the knowledge acquired, but
 the protracted strain of the
~~muscle~~ intellect in the act of
 acquiring, that brings intellectual
 strength and acuteness. Given
 any science whose classifications
 are wide and philosophical, and
 whose deductions are logical and
 rigid, and it becomes the occasion
 of genuine discipline only when
 the student masters its difficul-
 ties by an intense, long contin-
 ued, all conquering exertion.

No matter what objects any Science or literature presents to the senses, no matter how countless the facts it-furnishes for Memory to gather, or how complicated the problems to be analysed and solved, it never did and never will impart one iota of valuable strength, to the idler who dawdles and drones over its pages. On the other hand, whether the subject of study be Mathematical or Linguistic, Metaphysical or Scientific, if its abstruse processes be met by a determined grapple that never

er relaxes until it has overthrown
 the obstacle, then an accession of
 intellectual strength will be the
 inevitable result. Trained fac-
 ulties are the offspring of severe,
 protracted endeavor, and they
 are in the possession of those
 men who are most terribly in ear-
 nest. In God's Eternal Councils
 it is settled, that throughout His
 domains, the struggle shall be
 the invariable antecedent to
 the conquest. The objects striven
 for are many and diverse, but
 the law of achievement is one.
 Of all sciences and literatures

then, whose matter, arrangement, and reasoning, are full, complete and rigid, present to the student, the occasion for intellectual effort as a common factor, that common factor may be cancelled and cast out of the discussion. And the only valid test remaining, on which each study may be rejected or admitted to the programme, is its comparative worth, both to the worker and to the world. Instead of looking inward to decide this great question by the special fascinations of learning,

We should look outward, and
 so adjust it, as to help all the
 processes by which humanity
 struggles upward, and all the
 wants of the toiling multitudes.
 Among these, claiming to be
 foremost, stand the noble group
 of sciences, which classify and
 make clear those common recip-
 rocal duties, ^{whereby} ~~by which~~ Society
 is sustained, and happiness se-
 cured. Duties, for example, be-
 tween the husband and the wife,
 the parent and the child, the
 citizen and the community,
 the governed and the governor

the individual and the state,
between man and his Creator.

Next follow another
group, scarcely less interesting,
which ~~define~~ define and de-
pend the rights of property, and
develop the laws of production,
~~by which~~ ^{whereby} this earth, otherwise
a wilderness, smiles with plenty
and glows with beauty, and
the laws of exchange, by which
the plenty and the beauty are
attainable all the world over.

Last, but not least,
come the branches, which deal with
the obligations of every individual.

to himself. The Maintenance
of his own safety, his self control,
his physical, intellectual and
moral health. And with these,
I may classify without violence,
those attainments which lend
a man personal weight and
influence over others, whether in
society or in the Councils of the
State or the Nation. For instance,
a knowledge of human nature
through a practical psychology,
and a complete mastery of his
own vernacular through the
study of its idiom, its structure,
its literature, its history, and

verbal
its origin. The English Tongue with
its rugged strength, its wealth
of synonyms, and its underly-
ing strata of Latin and Saxon,
will stand prominent among
the coming studies, when higher
education shall emerge from the
transition period. All these
branches of knowledge, classify
and illuminate the duties and
doings of men as men. I need
not enlarge, before an audience
like this, either on their transcen-
dent importance, or on the wide
and beautiful culture their
attainment bestows. I need only

add that, to my thinking, every great-school of Science, literature and art; ought to furnish to its pupils, at least an opportunity, to gain a well grounded Scholarship in them all.

But outside the studies which maintain a common interest, because underlying our common obligations, stand the special studies, largely literary, which antecede the professions and literary callings, and the special studies, largely scientific, which find their application in the great industries.

All these, gathering in
and representing the whole wide cir-
cle of human interests, appeal under
the new education, to ^{our highest} ~~the~~ ^{institutions} ~~necessity~~
for adequate and equal help. While
the branches that harmonize our
common lines, hold a solid phalanx,
those which are preparatory to the
special pursuits break the ^{general} ~~univer-~~
sity instruction up into ^{many and} separate
departments. ^{studies antecedent to} The learned professions
and literary callings were long
ago fully provided for. I would not
pluck one leaf from the laurels
they have gained, nor cut a single
branch from their established courses,

I would simply ask for the grand
 industrial sciences, and the use-
 ful arts which have so quickened
 the civilization of our era, Co- or-
 dinate Opportunities, and Co- or-
 dinate rank. While the learning
 which finds its home in our ^{higher institutions of} Uni-
 versities, lends effective utterance
 to the sublime truths of the pul-
 pit, and logical acumen to
 the labors of the ^{bar} ~~law~~, let it also
 help every industrial enterprise,
 whose object it is to restore the
 earth to the beauty and the glory
 of its primeval paradise. Let it
 feed and clothe the millions

With more healthful food and warmer fabrics. Let it repeat every where the miracle of the loaves and fishes. Let it furnish the mechanic with better tools, better methods, and better machinery. Let it stimulate industry, and stimulate commerce. Let it have of every sea with its traffic. Let it beautify the surrounding landscape, crown the hills with nobler dwellings, ~~and~~ cover the fields with more nutritious grasses and finer herds, replace the wilderness with the waving harvest, bring every farm to the topmost limit of its producing.

Capacity, and preside over every process by which the dead mold is changed into the marketable product.

For when it shall have done all this, and much more, with detailed completeness, then will the ^{institution} ~~luxury~~ from which it emanates, have accomplished the ends of a universal philanthropy.

The world is progressing. Human happiness, comfort, health, wealth, education, and learning, are ^{reaching} ~~seeking~~ a wider diffusion and a higher level. No cancer has ever

laden into the heart of society but
has found its certain cure. Great
errors one after another have been
dunly vanquished, Every huge evil
that looms darkly against the
skies of human hope, disappears
as the fleeting years pass on.
Tyranny, Slavery, ^{in government} Oppression, and
Monopolies of whatever sort, have
bitten the dust. The past is strewn
with prostrate giants slain by
a few small pebbles ^{plunged} from the
slings of truth. From all the ages
that have fled comes a voice
saying "Let suffering humanity
never despair. On every side a

bow of promise spans the dark-
 ened sky. The ^{charm} ~~spell~~ that for centu-
 ries interposed between labor and
 learning is ^{closed,} ~~bridged~~ and labor
 and learning, hand in hand,
 have said to the Mountain "Be
 thou removed and be thou cast
 into the sea", and the Mountain
 has obeyed them. All things
 good, and beautiful, and true
 have caught a new impulse
 from this new Union. Under
 this new impulse human inter-
 ests are advancing with a veloci-
 ty ever increased. Liberal Educa-
 tion will not be left behind.

Looking backward over its annals,
& I see a narrow philosophy,
vanishing like a specter into
the dim past, while forward
through the long vista which the
new philosophy has opened before
me, I discern for it the glow of
a better and a fairer future.